

بسم الله الرحمن الرحيم

~\ A Mujahid's Pen /~

تقدم
Presents

الترجمة الإنجليزية

The English Translation of
Nida-ul-Khurasan Release

نداء خراسان

محاضرة تحريضية بالأردن

{ حقيقة التقوى }

للشيخ الفاضل / حبيب الله - حفظه الله

{ "The Reality of Taqwa" }

By: Maulana Habeebullāh (May Allāh Protect him)



I seek refuge in Allāh from Shaytān, the accursed.
In the Name of Allāh, Most Beneficent, Most Merciful

Nida-ul-Khurasan presents the lecture of Mujāhid,
Maulana Habeebullāh (may Allāh Protect him),
entitled

“The Reality of Taqwa”

Surely, all praises and thanks are to Allāh. We praise and thank Him, seek His help and ask for His forgiveness, and repent unto Him. We believe in Him and completely rely on him. And we seek refuge (help) in Allāh from the evil within ourselves and the evil of our actions.

He whom Allāh guides none can lead astray, and he whom Allāh misleads, none can guide. I testify that there is no one worthy of worship except Allāh and I testify that His Messenger, Muhammad, is His last and final Messenger, His Habeeb, and His Khaleel.

O Allāh! Send Your peace and blessings upon Your slave, Your Messenger, and Your Habeeb, Muhammad, who is our master, the unlettered Prophet.
O Allāh! Bestow also Your peace, grace, and blessings upon his family and companions.

To proceed.

I seek refuge in Allāh from Shaytān, the accursed.
In the Name of Allāh, Most Beneficent, Most Merciful

‘Wa’Aatasimoo bihabli Allahi jameeAan wala tafarraqoo waothkuroo ni’Amata Allahi Aalaykum ith kuntum aA’adaan faallafa bayna quloobikum faasbahtum biniA’amatih iikhwana wakuntum A’aala shafa hufratin mina alnnari faanqathakum minha kathalika yubayyinu Allahu lakum ayatihi laA’aallakum tahtadoon.’

“O you who believe! Fear Allāh as He should be feared and do not die except as Muslims [in submission to Him]. And hold firmly to the rope of Allāh all together and do not become divided. And remember the Favour (or Grace) of Allāh upon you – when you were enemies and He brought your hearts together and you became, by His Favour, brothers. And you were on the edge of a pit of Fire, and He saved you from it. Thus does Allāh make clear to you His verses that you may be guided.” [‘Āli ‘Imrān 3:102-103]

Indeed all praises are for Allāh, Lord of the Worlds. He is the Most Beneficent, Most Merciful, who created the entire universe and brought everything into existence. Anything and everything that happens in this universe does not happen except by Allāh’s Hukm, Decision, and Will. Every enormous incident that transpires – calamity,

tsunami, earthquake – ground uproots and skies downfall, and the world becomes the jaws of death; all of this happens by Allāh’s Hukm and Will.

Every conspicuous, minor thing – whether it is the swaying of a leaf, flying of a grain of sand, blowing of gust, or the opening, closing, and blinking of our eyes – also, my friends and brothers, does not happen but with Allāh’s Hukm and Will.

‘lillāhi mā fee alssamawati wama fee alard’: “To Allāh belongs whatever is in the heavens and on earth.”; [an-Nisā’ 4:126] i.e. everything belongs to Him.

‘Yusabbihu lahu man fee alssamawati waalard’: “Allāh is exalted by whomever is within the heavens and the earth”; [an-Nūr 24:41] i.e. everything praises His Purity and His Eminence.

In the verses of Surah al-Ĥaj, Allāh says,

“Do you not see that to Allah prostrates whoever is in the heavens and whoever is on the earth and the sun.” [al-Ĥaj 22:18] i.e. alam tara: O people! Do you not observe? (meaning, that if you observe, you will see this reality); anna Allāha yasjudu lahu man fee alssamawati waman fee alard: (meaning, all things that are in the heaven and on earth bow down and prostrate – make sajdah – to Allāh).

Allāh reckoned natural phenomena by saying: ‘waalshshamsu waalqamaru waalnnujoomu waaljibalu waalshshajaru waalddawabbu’; the sun makes sajdah to Allāh, the moon makes sajdah to Allāh, the stars make sajdah to Allāh, the mountains make sajdah to Allāh, the trees make sajdah to Allāh, every creature makes sajdah to Allāh – birds gliding in the atmosphere, animals and beasts walking in jungles, fish dwelling in the depths of water:

He said, ‘ad-Dawabb’ (Fāṭir 35:28); every moving (living) creature, beast prostates to Allāh. ‘wakatheerun mina alnnasi wakatheerun haqqa aAlayhi aAthab’: “a great number among mankind (i.e. Allāh has given mankind authority in an orbit, and many among them prostrate to Him) but a great number are (also) who have justified Punishment (Adhab) upon themselves” (i.e. they became deserving of Allāh’s Adhab, and do not prostrate to Him). Allāh gave power to mankind, but besides it, everything else also prostrates to Him and describes His Purity and Eminence.

May Allāh’s unfathomed blessings and innumerable prayers and kalām descend upon His final, chosen Messenger, Ahmad [Muhammad] (peace and blessings of Allāh be upon him). Indeed, Allāh has elevated the rank of His final Messenger (peace and blessings of Allāh be upon him) to an enormous extent. We make du’aa’ to Allāh that He grants even grander exaltation and elevation in the ranks of our beloved master, peace and blessings of Allāh be upon him.

My friends and brothers, Noble Prophet (peace and blessings of Allāh be upon him) stated about Allāh's Kalām – the Noble Qur'ān – in a Hadeeth of Sahih al-Bukhari that mentioned circumstances enveloped in fitnah. He (peace and blessings of Allāh be upon him) said, 'Inna hāsatakunu ba'di fitnatun': "after me, there will be circumstances of fitnah"; (i.e. conditions in which one finds it difficult to do a good deed, evil will be a norm, and the society will be filled with fitnah so that being established upon the Deen, as stated in the Hadeeth, would be as difficult as holding on to a red hot ember in one's hand).

The Sahābah asked, "O Messenger of Allāh (peace and blessings of Allāh be upon him)! What will be the way to escape this fitnah?"

He (peace and blessings of Allāh be upon him) replied, "The way to be saved from fitnah is Kitābullāh."

Allāh's Book, Allāh's Deen, Guidance that has descended from Him – he stated that this is the way to be saved from fitnah. Meaning, only if you adhere to Allāh's Deen, you will be saved from fitnah. There is no other way to be protected from it. 'Feehi nabau mā qablakum': this is Allāh's Kitāb that contains a report of the state of the Ummah that has passed before us. 'Wakhabru mā ba'dukum': What will happen next (in the future), what circumstances will be there, what challenges will Muslims face, and how they will fight them – 'Khabru mā ba'adukum': it contains the reports of the next (future). 'Wal hukmu feemā bayenakum': our dealings and struggles with each other, hardships, troubles – thus, the decisive solution to every situation is mentioned in this Noble Qur'ān.

After this, Prophet (peace and blessings of Allāh be upon him) stated (in the continuity of this Hadeeth), "O people! Alqur'ānu huwal faslu laysa bil hazl." Remember! 'Alqur'ānu huwal fasl': "This Qur'ān is a Decisive, Weighty Book from Allāh"; 'laysa bil hazl' O people, "this Qur'ān is not a joke." O people! This Qur'ān is not a joke. It is a Decisive and a Weighty Book from Allāh. 'Qad ja'atkum mau'ezatum mirrabbikum': "This is a Naseeha (advice/admonition/counsel) from your Rabb": this Noble Qur'ān contains Naseeha from Allāh.

My companions, friends, and brothers, these verses that I recited in front of you are the beginning verses from Surah 'Āli 'Imrān in the 2nd ruku of Chapter 4. In these verses, Allāh has guided and instructed us towards a desired, foundational vision of adopting Taqwa.

'Ya ayyuha allatheena amanoo ittaqoo Allāh': "O you who believe! Adopt Taqwa of Allāh." My companions, friends, and brothers, 'haqqa tuqatihi' so that the due rights of adopting Taqwa are fulfilled. The simple and easy meaning of Taqwa is abstinence; to abstain or hold back from something. This is why Taqwa is also interpreted with the

word 'fear;' the foundational meaning is to protect oneself from the things which have been forbidden by Allāh's Hukm, and adopt those things that have been made permissible to be adopted by His Hukm. 'Ittaqoo Allāh haqqa tuqatihi.'

Those who make Jihād in Allāh's Way are more entitled and deserving to carry out this instruction of Taqwa. This is because the Prophet (peace and blessings of Allāh be upon him) stated in a Hadeeth in Sahih al-Bukhari, "Innama tuqātiluna bi a'mālikum": The decisions of this Qitāl that Muslims, especially, do in Allāh's Way do not depend upon materialistic basis, like on the basis of armory, wealth and money, lack of military personnel, but they are based upon their deeds. Meaning, if your deeds are good and in accordance with Taqwa then the same measure (as compared to your deeds) of Nusrah (help) will descend from the skies of Allāh. The better your deeds are, the more excellent your Qitāl will be. So, you make Qitāl on the basis and edifice of your deeds.

Therefore, I stated that this guidance of Taqwa – Mujāhideen are needier of this guidance and should be more and more attentive towards it. So, [he (peace and blessings of Allāh be upon him) stated] O people, adopt such a Taqwa that its due rights of adoption are fulfilled. The meaning of Taqwa, like I stated, is abstinence from Allāh's disobedience. (On the contrary,) Shaytān has spread a net in which he wishes to trap and entangle us (in abstinence from Taqwa itself).

There are narrations in which Amir ul Mu'mineen, 'Umar ibn Al-Khattāb (may Allāh be pleased with him) once asked Ubay ibn Ka'ab (may Allāh be pleased with him), who was a pious companion.

Umar Farooq (may Allāh be pleased with him) asked, "Tell me, what is the reality of Taqwa?"

Of course, it is apparent that Umar Farooq (may Allāh be pleased with him) knew about and understood the foundational part (of it). All of us are aware of his status too. But, it was a quest of the Sahābah to know about the depth of things, gain 'ilm about, and obtain guidance for acting upon them. And they had this humility in their disposition to think of each other as being greater in status, in knowledge, in intelligence and understanding, than them.

So, Umar (may Allāh be pleased with him) asked, "Ubay, tell me, what is the reality of Taqwa. What is the definition of Taqwa?"

Ubay (may Allāh be pleased with him) replied with an example, "O Emir of the Believers. If you were to walk in a narrow path filled with thorns, how would you walk through it?" There is a narrow path in front of him and thorns embedded on both sides. Of course, Umar (may Allāh be pleased with him) answered, "Ubay, I would tuck up my clothes and curtail my body and walk contractibly so as not to entangle or rip my clothes and injure my body in the thorns. I will do my best to protect myself."

Thereupon, Ubay (may Allāh be pleased with him) replied, "This is the definition of Taqwa, O Emir-ul-Mu'mineen."

In the life of this world, there is one path set by Allāh, which is a straight path on which He has instructed us to walk. And Shaytān has spread a net, dispersed thorn on the path, and wants to entangle mankind into other things. Allāh has also stated in the beginning verses of Surah 'Āli `Imrān [3:14], 'Zuyyina lilnnasi hubbu alshshahawat': "Beautified for mankind is love of that which they desire"; Shaytān has made materialistic things appear beautiful to mankind; such things that dazzle the eyes of people, allure the hearts, and turn them towards them. 'hubbu alshshahawat': love of that which is desired; the desires in the hearts of people; when a desire for something is there, a person advances and darts forth at that thing. He struggles and endeavors to obtain it and remains anxious over it and labors for it. 'mina alnnisai': love of women; 'waalbaneena': love of his offspring; 'waalqanateeri almuqantarati mina alththahabi waalfidda': a person loves heaped-up hoards of gold and silver. He favors it that sums of gold and silver are accumulated from the top to the bottom; 'waalkhayli almusawwama': fine branded horses; 'waalanaAam': (wealth of) cattle; 'waalharthi': well-tilled land; these are the things that he loves and likes. But these are those materialistic things that he falls in love with and (by the result of which, he diminishes) Allāh's Love and His Messenger's love, as his fikr (worry/anxiety/thoughts) is inclined towards these things.

Allāh says in that verse of Surah at-Tawbah:

'Qul in kana abaokum waabnaokum waikhwanukum waazwajukum waAasheeratukum waamwalun iqtaraftumooha watijaratun takhshawna kasadaha wamasakinu tardawnaha ahabba ilaykum mina Allāhi warasoolihi wajihadin fee sabeelihi fatarabbasoo hatta yatiya Allāhu biamrih.'

"Say, [O Muhammad]: "If your fathers, your sons, your brothers, your wives, your relatives, wealth which you have obtained, merchandise for which you fear a decline, and the homes you desire are dearer to you than Allāh and His Messenger and Jihād in His Way - then wait until Allah brings about His 'Amr (Decision, Hukm, Torment, etc.)." [at-Tawbah 9:24]

Allāh mentioned these blood relations. 'Qul in kana abaokum waabnaokum waikhwanukum waazwajukum waAasheeratukum': "Say, [O Muhammad - peace and blessings of Allāh be upon him], "If your fathers, your sons, your brothers, your wives, your relatives;" and then mentioned those materialistic things, 'waamwalun iqtaraftumooha': "wealth which you have obtained;" 'watijaratun takhshawna kasadaha': "and merchandise for which you fear a decline;" 'wamasakinu tardawnaha': "and the homes you desire are dearer to you."

He stated that all of the things, whether it is the love for blood relations or materialistic things - then, He said: 'ahabba ilaykum mina Allāhi warasoolihi': "(if these things are) dearer to you than (the love of) Allāh and (the love of) His Messenger;" 'wajihadin fee sabeelihi': "and (than the love of) Jihād in His Way;" then 'fatarabbasoo hatta yatiya Allāhu biamrih': 'Amr,' meaning, Allāh's Decision, Hukm, and Torment; if the love for

these materialistic things and blood relations surpasses the love of Allāh, “then wait until Allah brings about His Amr (Decision, Hukm, and Torment).” So, Allāh described this vision; that Shaytān presents these wishes glamorously and in their best shape to a person, so that he falls in love with these things and forgets Allāh, forgets His Messenger (peace and blessings of Allāh be upon him), forgets His Deen, and forgets Jihād. This is the foundational reason that the Prophet (peace and blessings of Allāh be upon him) has described for forgetting Jihād, i.e. a person is arrested in the love of this dunya and is frightened by death, by Qitāl, and dreads the death of Shahādah (martyrdom). Then he becomes only a person of this mere world.

Abu Hurairah (may Allāh be pleased with him) has narrated a Hadeeth which is mentioned in Bukhari and Muslim that the Prophet (peace and blessings of Allāh be upon him) said, ‘Hujibatinnaaru bisshahawaat’: “The pathway of Hell has been veiled with desires;” and ‘wa hujibatil jannatu bilmakaari’: and in the pathway of Jannah, there are hardships for people.

‘Kutiba AAalaykumu alqitalu wahuwa kurhun lakum.’
“Fighting (Qitāl) has been prescribed for you, though it is hard (or hateful) to you.” [al-Baqarah 2:216]

He said, “Fighting (Qitāl) has been prescribed for you (i.e. made fard – compulsory), though it is hard/hateful to you.” So, the pathway of Jannah has been veiled with hardships – hardships which seem difficult to overcome and appear arduous to a person’s heart. And Shaytān presents the pathway of Hell glamorously and alluringly to a person.

In another Hadeeth: When Abu ‘Ubaida arrived with the money from Bahrain, the companions gathered in Masjid al-Nabawi. Prophet (peace and blessings of Allāh be upon him) [smiled and said, “I think you have heard that Abu 'Ubaida has brought something?” They replied, “Indeed, it is so, O Allāh’s Apostle!” He said,] “Be happy, and hope for what will please you.” But, the Prophet (peace and blessings of Allāh be upon him) warned the Sahabah at the same time. He said, ‘Ma akhsha alaykumul fakr’: “By Allāh, I am not afraid that you will be poor,” ‘bal akhsha an tubsitad dunya alaikum’: but I fear that worldly wealth will be bestowed upon you (and you will be rich) as it was bestowed upon those who lived before you. So you will compete amongst yourselves for it (be indulged in this dunya), as they competed for it and (I fear that) it will destroy you as it did them.”

From morning to the evening, races ensue in our society! One wants his house to be better than another’s; another person wants to increase the height of his building and his structure than another’s structure! There is a race to obtain materialistic things, and this is exactly what Allāh’s Messenger (peace and blessings of Allāh be upon him) feared of. “I fear that worldly wealth will be bestowed upon you (i.e. you will fall in

love with the dunya) as it was bestowed upon those who lived before you. So you will compete amongst yourselves for it (i.e. and be indulged in this dunya), as they competed for it and (I fear that) [fatuhlikuhum]: it will destroy you [kama ahlakathum]: as it did them.”

So, Prophet (peace and blessings of Allāh be upon him) and Allāh drew our attention towards adopting fear of Allāh, towards aversion of this dunya, and called our attention to adopt Taqwa. ‘**ittaqoo Allāh**’: O people, adopt Taqwa of Allāh.

Ibn Katheer (may Allāh be pleased with him) has narrated the saying of Abdullāh ibn Abbās (may Allāh be pleased with him) who said, ‘**ittaqoo Allaha haqqa tuqatihi**’ Adopt Taqwa in a way that the due rights of adopting it are fulfilled.

He asked, “**What is the right of adopting Taqwa?**”

Abdullah ibn Abbas (may Allāh be pleased with him) replied, “**The right of adopting Taqwa is to do Jihād in Allāh’s Way – and while doing it, not to fear the blame of the blamers. Doing Jihād in Allāh’s Way is the most elevated status of Taqwa.**” ‘**Haqqa tuqatihi,**’ means to do Jihād in Allāh’s Way.

And, by saying ‘**wala tamootunna illa waAntum muslimoon,**’ Allāh called our attention to the reality of death. Death can come at any time. Its reality is such that it comes to both type of persons – an old man and a young man. Likewise, one falls sick and dies in his deathbed while another, who is a robust and an able-bodied person and can walk, dies in an accident and passes the world in the wink of an eye.

These incidents happen to every person as a warning and Naseeha from Allāh, and the person says, “I was saved inches from death and barely escaped death’s grip!” Allāh draws that person’s attention: that in a similar way, he will embrace death’s bosom in an eye’s wink.

The situation of life and death is such that Prophet (peace and blessings of Allāh be upon him) asked ‘Ali (may Allāh be pleased with him) at some occasion, “**Ali, how much do you trust life?**”

‘Ali (may Allāh be pleased with him) responded (connotation of dialogue), “**O Messenger of Allāh (peace and blessings of Allāh be upon him), what can I trust about my life? If my foot is under a door’s sill and the other is outside of it, I do not know whether my foot that is outside will be able to move in or the foot that is inside will be able to move out.**” (i.e. I do not know about my life as death can come anytime)

Prophet (peace and blessings of Allāh be upon him) replied, “**Ali! This is an elongated hope! You talk about being able to place your foot outside or inside!**” He said, “**I don’t trust my life (i.e. to any extent as I don’t know if my eyes will open or not) as I do not know if death will arrive before I open my eye after blinking or before I close it to blink.**”

So, this is what is meant by Allāh's statement that death will arrive at any time. He stated that it should not happen that death arrive in (when one is in a state of) disobedience to Allāh and is in sin – when one is lying, backbiting, or commissioning a sin. It should not happen! One should be watchful and cautious about this: that 'wala tamootunna illa waantum muslimoon': "and do not die except as Muslims [in submission/obedience to Him]." So, one should die in a state of obedience to Allāh.

This is a goblet of contemplation that Allāh described: that, one should not restrict himself in an orbit and merely adopt some manners of worshipping – this is not the name of Deen. Of course, prayers are a foundational pillar and without them, one cannot even reflect upon it. But, He said that (going to) the limits of praying or fasting does not only means this (i.e. one is in Allāh's obedience). But, his entire life should be in Allāh's obedience so that when death arrives, it arrives when he is in a state of obedience, not disobedience, to Allāh.

This is why Prophet (peace and blessings of Allāh be upon him) taught us this du'aa, that one should beseech Allāh for Taqwa: 'Allahumma inni as'alukal-huda, wat-tuqa, wal-`afafa, wal-ghina': "O Allāh! I beseech You for guidance, piety, chastity and contentment.' So that he is needy of Allāh alone and no else. O Allāh, grant me this state and these attributes! Make du'aa to Allāh, "Allahumma inni as'alukal-huda, wat-tuqa, wal-`afafa, wal-ghina," My friends, companions, and brothers, one receives after asking Allāh and connecting his relations to Him. That is why he said to ask from Allāh. Ask these particulars of Taqwa also from Him. Ask for the quality of guidance from Him: that O Allāh, grant us these attributes in our hearts and in our actions (or deeds). 'Allahumma inni as'alukal-huda, wat-tuqa, wal-`afafa, wal-ghina.'

And Allāh stated in the next verse after this, 'Wa'Aatasimoo bihabli Allahi jameeAan'; "And hold firmly to the rope of Allāh all together," i.e. Allāh's rope: Allāh's Deen, Allāh's Qur'ān. He said that we should hold firmly to His rope. 'wala tafarraqoo'; "and do not become divided": i.e. Do not become divided in dissensions and divisions. The might and power of Muslims should not be divided! 'kal jasadil wahid,' meaning that Muslims are part of one body. The condition of their relations with each other is such: "The believers, in their mutual love, compassion and mercy, are like one body; if one part of it is suffering, the rest of the parts of the body join it in its fever and sleeplessness."

A thorn pricks one man in Kabul The old and the young become restless in Hindustan (India)

This is how Muslims are. Today, my friends, companions, and brothers, it is from the plot of opponents, taghuts (apostates), and falsehood that Muslims have been divided on the basis of colour, race, cast, and geographical boundaries, while Allāh stated that Muslims are like one body. These geographical lines, stretched by apostates and

falsehood, do not have any basis under the gaze of Sharee'ah. Allāh stated that Muslims are like one body: 'Wa'Aatasimoo bihabli Allahi jameeAan wala tafarraqoo.'

When Allāh sent Prophet (peace and blessings of Allāh be upon him) to Madinah, Allāh resolved the tribes' disputes, struggles, elongated quarrels, mutual divisions, and dissensions through the wealth of Deen. He made them brothers: 'waothkuroo ni'Amata Allahi Aalaykum ith kuntum aA'adaan faallafa bayna quloobikum': "And remember Allāh's Favour (or Grace) upon you – when you were enemies and He brought your hearts together"; 'faasbahtum biniA'amatihi ikhwana': "and you became, by His Favour (or Grace), brothers (in Islām)"; 'wakuntum A'aala shafa hufratin mina alnnar': "And you were on the edge of a pit of Fire"; 'faanqathakum minha': "and He saved you from (falling in) it"; 'kathalika yubayyinu Allahu lakum ayatihi': "Thus Allāh makes His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to you"; 'laA'aallakum tahtadoon': "(so) that you may be guided."

We make du'aa' to Allāh to give us the best success in this world and in the Hereafter. May Allāh instill good and rewarding qualities in us and gather us in a state of Taqwa. May Allāh bestow upon us the tawfeeq to act upon this.

And in our final prayers, all Praises belong to Allāh, Lord of the Worlds. And may Allāh bestow His peace and blessings upon our master, Muhammad, and upon all of his family, companions, and wives. Aameen.

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ادعوا لإخوانكم المجاهدين
&

Don't Forget Me in Your Prayers

~\ A Mujāhid's Pen /\~